

M 1908

Tuesday, August 18, 1970

I

Barn

MR. NYLAND: So it surely is getting to be fall, with already as dark as this when we begin a meeting. When we get daylight saving finished, maybe we gain a little bit.

So Tuesday - As is now the habit, questions and answers, with a little reference perhaps to certain things that I remember, or even sometimes certain questions that they send, and, sometimes the assumption is that they cannot ask such a question in a meeting, but you see, I can answer it sometimes, because you won't know who has asked. I also would like you to understand quite well that when we talk, and I talk about certain characteristics, that you don't take it personally, not at least in the sense that you think it is addressed to you specially, or that perhaps I mean so and so, because I assure you, that is not true. You -- I don't think you will really know why I talk the way I do sometimes, and it may be based on a variety of different kinds of impressions which I then think need some kind of formulation. The reason why I suggest to you not to take things personally is simply because you are human. You cannot take criticism, as yet, neutrally or objectively. It will be a very long time before you actually can take things, and take them in, within you without disturbance, so that you then, because of that, have an 'I' observe also such influences which come, <sup>in</sup> and objectively consider them. One is apt to apply it, sometimes, too much on the negative side, and then perhaps you feel disturbed because sometimes when a thing seems to apply to you, although it may not be true, you may be sensitive that perhaps, you never can tell, that I mean it in such and such a way, and then you go home with it, I say quite disturbed, because

it will not help you very much to Work. When certain things go wrong in the beginning of a meeting, its liable to leave an impression during a meeting, and it may not be able for you to take it away so that you then could call it, listen impartially. I see these disturbances every once in a while in meetings, as they have been recorded, and its quite useless, because the meeting is disturbed for a person then, and you cannot get out of it, what really could be gotten out of it. There's still not enough attention paid to the small things; things that can come to you in a very simple way, and that you then can take, and don't look for terrible explanations involving all kind of theories. Work is down to the ground, very close to the ground. Work remains, all the time, extremely simple. Your unconscious state will of course object every once in a while to that kind of simplicity. You understand what is really meant by experience? Cause you <sup>know</sup> we talk about the activity of the body, and one says, that when a mind can function in an Objective sense as a result of the creation of something beginning as an Objective faculty. When in the beginning you explain to people about creation of 'I', don't introduce 'as if'. I've never talked about 'as if' until many many years had passed of discussing Work, because I didn't want to disturb in the beginning the problem of having to create, and when I would have said at that time it is 'as if', giving you an explanation which is quite logical, it would have been 'as if' you could not Work because you did not know how to make out of the 'as if', a reality. One has to be so careful in telling people just enough and not too much, and to leave things alone at the time when you have told without overexplaining, and be very careful that whenever you hear anyone ask a question, that if possible, and as soon as possible, you go down to the core of

the question, and start answering from there; then quite definite, and again and again based on your own experiences. Now I say 'experience'. What is this? We say we have something that is affecting our mind, and sometimes affecting your feeling, and it creates, within yourself a certain state, and when you are receptive, you take it in. You take it in, when it is explained, and when there is not much emotion involved in the explanation, you take it in intellectually, and your mind is then active. When it is emotional, your feeling is active. Now we say very often that, in order to Work, the body has to become active, but you see when there are already two other activities, then the question is, how can the body become now active, when the other two are already in action, and that experience when it is based on the concept of activity, that you must understand quite well what is meant by that kind of activity. Experience becomes an 'experience' when two activities <sup>from</sup> ~~from~~ two different centers are connected. Experience becomes a real 'experience' when three centers are connected in activity. We call that, simply, then an experience of the totality of oneself, and it is better expressed by saying it influences my being, because whenever we talk about being, we talk about all three centers combined in one, more or less homogeneously, but even heterogeneous, it is still a connection. When it is only two centers, it is half being. When it is only one it is ordinary <sup>existence</sup> existence. Now of course one activity will lead, very easily, to another, but then it is in sequence. I can have a feeling and I can act on it as a result of my feeling. In time it is a result afterwards. The same with the mind. But when I wish to apply it to the concept of Work I have a thought and the thought is produced by my wish; I cannot, as yet, separate them. I cannot, as yet, have just a thought without a wish. <sup>It's</sup> ~~It's~~ very difficult to have that is so clear that it doesn't need a wish. But the wish has to change the thought

into something else. Now when it changes the thought into something else, the wish has stopped. There is no more activity of the wish, when the thought has become, in itself, changing the thought into a wish for awareness on the part of the brain, that kind of awareness needs an object. The object is the activity of my physical body, and when now, in accordance with the rules, this takes place, at the moment when it happens and the recording is in conjunction and at the same time as the movement takes place, there is a relationship between two centers, and it is already the beginning of a being, of a being-experience, but not complete as yet. In order to make it a real experience one has to add one's emotional center, and now again, the emotional center is a wish, but not for the creation of 'I', but for the wish to continue 'I' observing the physical body. This changes the total picture, because then the three activities of the three centers are then connected in a common aim, and when they then function that way, then what takes place is an elevation of the semi-being up to a level of a real being which then experiences a real observation, and experiences because of that, since it was started with an Objective faculty, it experiences a truthfull statement. It becomes a truthfull experience. So when we talk about experiences, it is very limited. It's not at all the awareness itself. It is the awareness functioning, the awareness in relation to the object which is my physical body; and such things, I believe, have to be explained very clearly, because many questions still get stuck on statements of a description of oneself as one is, particularly when one happens to think about Work, and the description of experiences in ordinary life, which, of course, also exist, and we are not as exact in ordinary life to describe an experience, because when I've cut my finger it is an experience for my physical body, and I use the

word for that purpose. In our sense, using experience has a little different meaning and it quite definitely is on a different level<sup>(5)</sup>.

But then when one starts to describe, in ordinary life, what is, let's say the thought and the feeling about Work, and one describes experiences, in ordinary life, and what one does; walking on the road, having a thought, coming to oneself, continuing, being diverted, knowing that one is in a state of equilibrium in which the two possibilities remain in <sup>existence</sup> ~~existence~~ of going one side or another, and the attempt in trying to keep in balance between the two, that then, of course, when I keep on describing this, I really do not describe Work at all. The result of an experience of Work is an addition to my knowledge of myself, and this is many times forgotten, and it looks sometimes as if its enough to say I make a Work attempt, which has no meaning whatsoever, not when you describe it just like that. I can say I made a Work attempt because... ..and then I saw myself in what I was and I could accept myself although I was surprised that the truth is that this creature is that with such and such characteristics or so lazy, or so this and that, and telling then certain truthful facts about myself as a personality from the standpoint of what is an <sup>(11)</sup> ~~I~~ having recorded such facts as a result then of an attempt to Work. Simply statements I have made an attempt to Work, and I had a good day, or I was very successful, for me have no meaning whatsoever. As a matter of fact, they really don't belong. They're just ordinary little descriptions of I drank a cup of coffee, ~~Nothing~~ more.

Because it doesn't touch anything that I say I have gained information about myself and the information was based on an experience, which experience was a result of three centers connecting with each other for a common aim to find out the Truth about myself

and that when I describe this, and I simply say a little bit of a description of this here and there, which is sometimes down near the ground, sometimes a little bit higher up, it still is so unconscious, ~~that~~ <sup>and now</sup> it really, it need not (ec-) be even described. It is so simple. These things belong to such ordinary experience of sitting in a chair, and reading a book, and then when you say <sup>and now</sup> I am observing. What? What is being observed, while you are reading a book, and where is that observer? The emphasis all the time has to be, is there actually an observer, or an observee? Is there a difference between the two? <sup>when we talk</sup> about <sup>I</sup>"I" and <sup>it</sup>"it", is there an <sup>I</sup>"I", and what is <sup>it</sup>"it"? And do <sup>I</sup>"I" this 'I' functioning, get information about this <sup>it</sup>"it", and is this information stored away in <sup>it</sup>"it", in the memory? Try to keep these things very straight, because if you don't, you will not understand work, and you will not be able to continue. It is so necessary, for all of you, to have a clear understanding of what is meant by this method, because there is so much junk written about it, and so much assumption that the clarity of what is really the truth about Objectivity is completely eclipsed. And one wants to believe it, because sometimes one is very anxious <sup>that perhaps</sup> ~~that~~ one is on the right road and one needs a little affirmation, but it is not right to say you're on the right road when you know that there are pitfalls and one has to be warned. And one has to be warned in such a way, that you don't take away their <sup>enthusiasm</sup> ~~enthusiasm~~, because there is sometimes such sincerity in certain questions, and they demand an answer on a basis of understanding them and to help them in order to fortify such a person to continue to work. It is delicate, you know, to answer questions. It is sometimes, as if a question,

when it is answered is taken as the final word, and you also know that then when that final word is final for the questioner, their sincerity will have to leave it at that high level and you become responsible for having said it. I mix now reactions of different meetings together, because I will continue to listen to a variety of different things, different parts of the country, because that I believe is helpful, that one then, if possible, can listen again to a little discussion like this, one can extract from it what really could be useful for such a purpose of such a meeting or such a group. No little attention is paid, as yet, to things that already exist. I will say (in) talking about different groups and our sending little tapes in answers, where is the reaction of the group to such an answer? So seldom, so seldom even that the little reaction exists. They go through, several times this happens, they go through perfunctorily playing it, because, you might say, the orders have been received from headquarters that such a tape ought to be played in the group. And so they play it, and when its over..... so, so, now what is next? You know it is so stupid. And sometimes I really doubt if we should continue to send them answers to their meetings, and just let them muddle along and do the best they can. When there is no reaction of different groups outside of us here, and when I don't find in such meetings any kind of reaction towards an answer that we are sending, I promise now everyone who happens to hear it, and perhaps in other cities might listen to this kind, and this part of the tape, that I will stop answering entirely, and I do not wish anyone, from us here, to spend the time when it is *NOT* taken in the way that I believe it ought to be taken. And I only will know when I see a reaction of a certain kind of a reference to what has been said and where a person here, trying to answer

and trying in accordance with different ways we have described of  
of how an answer should be given, that they do their best really,  
and spend their time, that that kind of a thing is acknowledged  
and appreciated. Otherwise let those groups be whatever they  
wish to be. It is time to say this as long as I can still say <sup>it</sup> ~~this~~  
as long as I can still it. The difficulty will be in the future,  
how will they hang together, ~~How~~ <sup>be</sup> will this <sup>year, what</sup> ~~here~~ <sup>that</sup> we started ~~to~~  
continue? It is not that I am so worried about it, because we get  
to the end of '70. I'm not worried. There is no accusation, one  
way or another. One will continue, we will continue. It's up to  
the group as a whole, it's up to Tuesday evening. It's up to you  
as a group. It's up to you to find what to do with each other.  
It really is your task. It's not that I haven't told you many  
times. I've told it.... almost ad infinitum to try to make you  
realize what, in my opinion, is necessary. Again, I say, it is not  
<sup>that you agree with me, it's a question</sup>  
a question <sup>for</sup> your Conscience to decide; is it right or wrong?  
What is it we wish out of Gurdjieff? What is it that we, out of  
<sup>caps</sup> ~~All and Everything~~ can understand and apply in our own life? What  
is it that you can take home even from a little meeting like this  
for yourself, perhaps a little bit stirred <sup>here and there</sup>, because  
a few words, or some sentence may have struck you, and struck home  
and perhaps can give you an idea that tomorrow could be a day, a  
day of some kind that you really would wish to dedicate to a definite  
purpose for your <sup>not as yet, the rest of your life</sup> life, <sup>because</sup> you don't know what's going to happen.  
Who will die tomorrow? Try to remember Work as well as you can,  
and if you want to prepare for tomorrow, maybe you have a question  
today and then let's talk about that.



Jere W.: Mr. Nyland?

MR. NYLAND: Yes.

Jere W.: Uh, this is Jere. I'd like to... I don't have a specific question about an experience, but I'd like to describe as clearly as I can, some of the things I've been doing in Work attempts and see if I'm on the right road.

MR. NYLAND: Jere who?

Jere W.: Whiting.

MR. NYLAND: Ah, yes!

Jere W.: Um.... I try to get up early in the morning at least an hour and a half to an hour before I have to be somewhere, spend a few minutes waking up and then read a little ~~All~~ <sup>Caps</sup> and Everything, have a bite to eat and then walk, trying to be open to the possibility of something else becoming active, creative, alive in me, that doesn't have anything to do with me as I am, a body, feelings and a mind, thinking and just walk trying to be open to the possibility of this observing me, or being aware of me, and I try to do this every day and I try to.....

MR. NYLAND: Jere, you want to know if you're on the right road?

Jere: Yes!

MR. NYLAND: The road is all right, but you don't do anything on the road. The concepts are right.....

Jere: Hmmm, hmmm.

MR. NYLAND: Its not a question of just being open.

Jere: No, I walk.... I

MR. NYLAND: No, no<sup>o</sup>. Even when you walk, Work means Work, and many times I've said Work, in the sense we mean it, is creation. Even the assumption, or saying that you are not that and you are open... for what? For God to come?

Jere: For a.....

MR. NYLAND: What do you do, Jere?

Jere: I say, all right, there is right now, there is something and sometimes "as if" and sometimes I just say all right, there is something in me that is awake.

MR. NYLAND: Is it? How do you know?

Jere: At those times I don't know.

MR. NYLAND: No, that's right.

Jere: I just walk.

MR. NYLAND: Now, how does that so-called idea, all of a sudden starts that you say, now there is something awake. I understand the wish.

Jere: Yeah.

MR. NYLAND: But the wish is not enough.

Jere: At this point what can I do?

MR. NYLAND: I've explained it several times. When you, not walk, but <sup>when you</sup> sit, and there is, of course, a knowledge of your existence, of your body sitting, and that have arms and legs and so forth, in a certain way, and that at that time when you close your eyes you still remember that you are sitting, that that body is there and you still could describe it, but that when you keep your eyes closed and you make certain movements which are quite unusual than there can be something in you that is aware of the fact that you still exist, but in a certain way being reminded by the strangeness of the movements you have excluded anyone one of your sense organs, so in that sense, I have created something which then enables me to become aware of my existence as I then am and not even twisted around with my arms around my neck or whichever way it is. The acceptance of the fact that this body is alive. This is my

attempt and it is not that it happens to come because I am open. It is when I make an attempt, my openness will help me to register it in the right way. Sometimes when I say I wish to be near God, I have that wish, but unless I go through a prayer and I say, 'Here, my God, I am.' And then ready to sacrifice everything I have, so that I then in the presence of God become entirely different. Something of that kind of a process has to take place in a man when he says I wish to Work. I want to create something that does not exist, and I have to create it, ~~Not~~ just be open. God will help me when I'm open and when there is that wish on my part so that I can create something, I call it an entity, something substantial. But something that is there that actually then can start to function, and was not there at all before. The question was asked last night about inner life. It is not inner life. Inner life stimulates me to wish to make something Objective. The openness doesn't mean anything, it only is I am open if this objectivity starts to function, I will receive information. Openness is much too passive. Work means activity. Work means the creation of something, I call it, Objective, out of the material which I now possess as an ordinary personality. And with that, as a sincere wish, I wish this to function. I close my eyes and I say what is there <sup>I make something, as it were, functioning in a part of my brain, which has not, that part, has not functioned for quite some time, and perhaps never has. But in any event it is available, and now with a sincere wish</sup> that now, for me sitting here, can become aware of my existence and accept the existence, because that what I am is really life and the form of my body. Try to think a little bit more about it. If it is, and you wish it while you walk, is there something as it were with you, walking, which for time being, to make it simple is in your brain, as if part of your intellect is functioning, is working, giving you information about yourself in an awareness of that what you are, as if that part of the brain is functioning and this time

in an objective sense. <sup>T</sup>hat is free from all other influence of any one of the centers. It is a very definite Work on yourself. Openness is needed in order to create further conditions, but I'm interested in the (creat)- creation of something that becomes substantial as an entity, having an ability, <sup>I</sup> sometimes say as an image of God or in the light of God or giving life to, by God... is it John?.....I thought you.....not yet? You understand what I mean, Jere?

Jere: I think so.

MR. NYLAND: All right.

Jere: I'll try.

MR. NYLAND: Yah. You....try to think about that. It becomes logical. All right.

Margot B.: Mr. Nyland?

MR. NYLAND: Yah.

Margot: This is Margot.

MR. NYLAND: Yes Margot.

Margot: I've.....I think I'd like some clarity on something. When I'm working, it seems as though, uh, there is a, a deep degree of observing my body, myself. But I don't understand how I could be gathering other material at that time, unless <sup>I</sup> it's simply feeding <sup>I</sup> "I", so that it's strong enough to be used in order to gather material at other times.

MR. NYLAND: I don't think Margot, you have to worry about that. You see, what we want to do first is to establish something, by creating it, which can give us information which is truthful. Now it will be a long time that we will get information, as <sup>T</sup> truth, about the existence of myself, so that in that process of an awareness and an observation, and if possible, if the creation of this <sup>I</sup> "I" 'I'

can be sustained by my constant wish so that then a state of awakening would result as far as <sup>(I)</sup>"I" is concerned. That <sup>(I)</sup>"I" is in functioning that way, will grow in its own right and gradually receive or acquire a dexterity of having an observation as a matter of its own life. <sup>But</sup> And the process for the acquisition of that dexterity is dependent on the recognition of life as it is in me, unconsciously. Now it is possible that in the observation process, and the recognition of such life existing, that that "I" knowing this, realizes the existence of myself. Now when I say that <sup>(I)</sup>"I" is part of me and is functioning in a different way from the rest of my brain, then when I say that <sup>(I)</sup>"I" has a realization of my existence, because <sup>(I)</sup>"I" is aware and I am, that is my body, is unconscious, I also come to the conclusion that that what is the realization is now (registered) registered as a fact, in my memory, and that then afterwards in considering what I have experienced, this fact of a realization starts to be remembered by me, and I know then that that realization came from an observation process on the part of <sup>(I)</sup>"I", but when it is now in my memory and I can recall it even, it becomes part of me, being linked up with the experience of myself. Now that experience is exactly that process of <sup>(I)</sup>"I" observing me, in accordance with the rules, and the acquisition of more dexterity on the part of <sup>(I)</sup>"I", and what we then call the growing up of <sup>(I)</sup>"I" into maturity will enable this <sup>(I)</sup>"I" to take in more than just a certain fact at a moment. It will be able when it develops to connect facts and see such facts in sequence, and then it will, when the <sup>(I)</sup>"I" remains in an awakened state, see a definite process of myself, physically, behaving in a certain way from one....kind of...manifestation, flowing over into another. Unconsciously, my manifestations in my unconscious life are

are continuous. When a certain fact is taken out of it, that is looked at and becomes then with, and as a result of the influence of "I", an objective fact, But "I" not continuing to exist, is limited to the collection of facts at certain moments only. When "I" becomes full grown, this "I" will constantly be in action, and will receive facts which are connected in an unconscious sense and then judge<sup>about</sup> the facts from a Conscious standpoint. This is the change over, for a man, when he leaves his personality and becomes gradually an individual. I would not worry at all about not being able to take in more than the "I", at the present time, is capable of. What one wants to do is to continue to feed it, so that then in <sup>feeding</sup> finding it, and we know such processes of growth, it will be possible for this "I" to have different kinds of functions added to it. You know, it is exactly that same kind of terminology that I do use once in a while. "I" is a part of Heaven and in seeking "I", all things which have to do with an understanding of unconscious states will be added.....All right John?...Turn tape.

Joan K.: Mr. Nyland?

MR. NYLAND: Yah. Let's find out....Margot is it all right?

Margot: Thank you very much.

MR. NYLAND: Good.

Joan K.: Joan

MR. NYLAND: Huh?

Joan K.: Joan.

MR. NYLAND: Yes Joan.

Joan: I have a question concerning states in which one can Work...

..there are

MR. NYLAND: States?

Joan: Yeah, I like....

MR. NYLAND: States? Yes.

Joan: Like, umm, there are times when I, when something upsets me, I'm involved in something, but, but I'm not completely lost in it and the.... I..I..Remember Work, and there's a wish to Work, and I....I feel, at such times, that I should be able to go back to something simple of my body, and have something become aware and Objective to whatever situation I'm in, and see me that ... that way as I am, but then the conflict that comes in is that, I don't know if it's the right time, because I know that I also associate with a time to Work, a very kind of balanced, what I call a 'good' state. And I wonder if you could.....

MR. NYLAND: I think that's right, but you see, have you exhausted already the so-called good states that you are familiar with.

Joan: No.

MR. NYLAND: Or the simple states? You see, don't start to bite off too big a piece. I think it would be very interesting if one could use a variety of different states, and, of course, it can be done, but it doesn't mean that I'm able to do it in the beginning or even after quite some time, <sup>And</sup> I still have to keep on selecting.

I keep on wishing I could Work, regardless of the state in which I am, but I know <sup>well enough that that is impossible, because I know</sup> by experience of an unconscious kind that there is constantly interference from anything that belongs to my unconscious state, <sup>That</sup> is, not even the state as described of my surrounding, but the state in which I am myself and that the different thoughts, in my mind, will sometimes not allow me to have any other thought. But if I know that at certain times when my body can be relaxed and my mind and my feeling are operating very, very, at a low level, that then if there is enough of a wish, I then will be more successful. But many times I don't want to

believe that, I think, and I'm stupid about such a thought, that whenever I have a thought about Work, that I can immediately Work, and I don't have that dexterity at all. Having an "I", an "I" observing. I call a dexterity. It is something that I start out with as a principle, and I start, as it were, to cut it out, or to use a knife and whittle, as if I want to make a little doll, and I have to whittle away on the sculpture, and there is a big rock and I have a chisel, and I start in a rough way to make an outline of what it's going to be, and gradually I will be able to get shape, and after the shape I can polish it. And I don't want to do that when I want say, "I wish to Work," and my assumption, I say, is stupid that the whole statue is already <sup>there</sup> for me to use. Don't consider your states. Utilize what you can at the time you know it might be, to use that word, successful, or that at least, that you have a good feeling that your attempts have been recompensed, that at least you have received something from it, for this kind of an effort, and keep on doing it at the simplest times and moments, whenever you yourself feel you can, not with other people around, not when the thoughts come through your head and that you are occupied, not to wish to explain everything. Don't wait for the explanations of theoretical knowledge. The practicality of Work is that I have a body and it walks around on the street and it gets up and it does this and that it eats and prepares food and it is there all the time, even it can talk. And if I honestly want to Work, I use such moments. Early in the morning, <sup>or</sup> of sitting at breakfast, opening the door, closing the door, opening the door, saying a sentence, repeating the sentence, sighing from the depth of heart, stretching out my arm and see if something, as it were, can become aware of me, as a body.



Simple things, even with your eyelids, closing them, opening them, Listening, making your lips behave as if they want to talk and don't talk. With the unusual things, all kind of little occurrences for oneself, all the time, can this 'I' be there? Can this 'I', when I create it, be sufficiently interested? Can I give it enough energy so that it can exist a little longer? Can I ask it, not to go away? Its far more important than moods. Moods count of course, I know. I've said so thousands of times? I'm not repairing a watch when I've been running and my hands tremble. It's idiotic ~~anyway~~ even to try it. Many times we try to Work when it is just absolutely impossible and very stupid. If I honestly want to Work, and I want to find out if I want to write a book in the language <sup>W</sup> where do I start? Not by the utilization of grammar. I haven't got the words yet, and not even by a word, I haven't got the letters yet, and I don't know how to pronounce the letters and I haven't even a pen to write them up with. Start at the very beginning and keep on going for a long time until you get so sick and tired of it that because of that you will be able to do something more.

Phyllis Lehman: Mr. Nyland?

MR. NYLAND: Ja? Yes

Phyllis Lehman: Phyllis Lehman.

MR. NYLAND: Where?

Phyllis Lehman: Phyllis Lehman.

MR. NYLAND: Yes.

Phyllis Lehman: It seems that my attempts to make Work more, well, a deeper level are hindered by the fact that my ordinary mind isn't creative enough or it isn't -- it's too foggy and

doesn't sort out what I'm supposed to be doing in giving myself tasks, and I'm ....

MR. NYLAND: Is this an accusation of your ordinary mind?

Phyllis Lehman: Yes.

MR. NYLAND: Are you worried about it?

Phyllis Lehman: I'm not worried about--I'm worried about that ~~that~~ fact that I, I can't seem to assign tasks to myself.

MR. NYLAND: Do you really have to? What could be simpler than to tell yourself tomorrow morning when I wake up, I want to sit on the edge of my bed, and put on my stockings, or shoes, or sandals, or what, ~~Very~~ slowly. What \_\_\_\_\_ Don't describe a task. Just ordinary affairs of ordinary life and then try, if there's something that <sup>could</sup> actually could be present to that. Tasks are not needed. Tasks are only needed when the body is ~~to~~ stupid, when it forgets, when it does not want to remember or is constantly in the atmosphere of habits. Then I need a task. Then the task then reminds me that I have, and I want to do something else. The task is good because a task, task can be unusual in an atmosphere of habitual behavior to do certain things that require attention. But you don't need a task. Every day you repeat, hundreds of things, always the same way. As I say, dressing is filled with habits. Sitting down at the table and picking up your fork, or whatever it is that you happen to do or say goodbye, ~~Before~~ you know, said goodbye so and so, without ever thinking about it; and let's start with the ordinary things like that. If you put on a blouse or a, or a skirt, take it off, then put it on again. It doesn't matter ~~how stupid it is for the outside world. You have to have an aim. You want to find out something about yourself, and you~~

how stupid it is for the outside world. You have to have an aim. You want to find out something about yourself, and you want to utilize ordinary physical behavior for that purpose, now if the purpose is such that you feel you want to, you need it, there is something you want to build, I say it has to have a motivation, then of course I'll stand on my head if I can make myself believe that that will be helpful. You understand Phyllis? Its not a question of your brain.

Phyllis Lehman: Its seems that, that I, in trying to remember for every day an ordinary thing, that I do, but it becomes the same - somehow.

MR. NYLAND: <sup>Sweetheart,</sup> Will you take a list and put it in your pocketbook and simply start off the list with a few remarks and then whenever you happen to think about Work, take it out of your pocketbook, read it, and say, 'Oh, yes.' Put it back again your pocketbook and try to Work. If your brain needs a little auxiliary help, then give it to it. But you understand what I mean when I say, do you wish to Work? Do you want to have something that you feel is necessary? That you feel that if you don't do it, you, you cut yourself out of a possible experience which could become useful. If you don't Work, do you sell yourself short? Is there inner life that you feel ought to develop? Then you will, and you will, as I say, you won't need a task. All you need is a wish. Oh, yes. If in the morning, the first thing you could get up with the 'Thank you, Mr. Gurdjieff, <sup>||</sup> here I am.', It will help your day. All right?

Phyllis Lehman: I think so.

MR. NYLAND: I hope so.

Come, children, not so.... Who?

Neil Steiger Louis has his hand up.

MR. NYLAND: Louis Estridge?

Louis Estridge: Yes.

MR. NYLAND: Ja, but Louis, you remember what I told you the other night?

Louis Estridge: Some of it.

MR. NYLAND: What? No, I told you something.

Louis Estridge: Pardon?

MR. NYLAND: I told you, very specifically, something. So, no questions, Louis.

Louis Estridge: O.K.

Charlotte Lee: Mr. Nyland?

MR. NYLAND: Ja. *Lee*

Charlotte Lee: Charlotte Lee

MR. NYLAND: Yes.

Charlotte Lee: May I ask a question out of ALL AND EVERYTHING?

MR. NYLAND: Question out of what?

Charlotte Lee: ALL AND EVERYTHING.

MR. NYLAND: Yes.

Charlotte Lee: In the fourth sojourn, Beelzebub mentions a fifth catastrophe.

MR. NYLAND: You want to -- You want to know when that's going to happen?

Charlotte Lee: I've heard you speak of the first three in relation to the physical body.

MR. NYLAND: That's right.

Charlotte Lee: But -

MR. NYLAND: The fourth is for Kesdjan, when it dies. The fifth is for the Soul when it merges with the Lord.

Charlotte Lee: When it merges?

MR. NYLAND: With the Lord. The fifth is at the beginning of that last possibility of consciousness, the third third. It is at the end of Cosmic Consciousness. But you see, Charlotte, this doesn't help you, but just a few words.

Andrea Asti: Mr. Nyland?

MR. NYLAND: *Ja Yah*

Andrea Asti: Andrea.

MR. NYLAND: Yes.

Andrea Asti: Could you tell me how to be less tense physically?

MR. NYLAND: Relax. What are you -- What do you do in ordinary life? And it's so simple. If you are sent tense because you are glued to a chair, get up. You tell yourself what is tense; relax it. Even your brain you can relax. If your body has difficulty in draining in that way, take a walk. If your mind is a little bit tense because <sup>you have</sup> ~~of~~ many thoughts, either read something, if possible, light, associate with people who tell jokes. Or also, take a walk and let Mother Nature take care of it. Emotionally, it's much more difficult, <sup>And</sup> usually a direct attack on the emotional state when it is tense is very deleterious. For emotions its necessary to have the two other centers unite. <sup>So that</sup> ~~then~~ they become more important, that is superior, in the actual ability to function and they will gradually overcome the tenseness of an emotional state. Are you tense now?

Andrea Asti: Well I -- I guess I am. I was though \_\_\_\_\_

MR. NYLAND: All right.

Marina Bear: Mr. Nyland?

MR. NYLAND: *Ja. Yes*

Marina Bear: Marina Bear.

MR. NYLAND: Who, who?

Marina Bear: Marina.

MR. NYLAND: Ah, Marina, yes.

Marina Bear: Um, I think that I don't really understand what I'm trying to do when I try to make, whatever little thing I have as, as an awareness, any longer. I don't know what sustaining it, means. I know it in terms of when I'm at the Barn now, but there are long times when it--when it means that a work attempt just carries on by itself. But when I'm not here it seems that the only thing that happens is that suddenly my ordinary mind comes in, in the middle of an attempt and says, 'Oh, you should make this longer,' and then I -- I've lost it sort of, and I think -- I don't know if it would help to understand what I'm trying to do. And I'm sure by trial and error I could probably get there, but I wondered if, if there was an easier way to think about it.

MR. NYLAND: Marina, if you know a little about what we call, the 'method', or 'work on oneself', as we explain it and as we talk about it, and then try to apply it in very simple conditions, I don't think you would have these kind of questions,

*B* Because then you will know it is not dependent, dependent on the atmosphere or the surrounding. It is definitely dependent on the state in which you are. The surrounding can help make

a little  
it easier. The state in which you are, yourself, can also make  
it easier if the wish for work is stronger. But there is a  
principle, that you must know for yourself, that you wish this  
kind of activity to take place, because within yourself you  
realize that a man has to become different from what he is.  
A man, as he lives, and he becomes acquainted with himself,  
and has experiences in ordinary life, gradually will start to  
understand that there is an inner life condition for himself.  
And that at certain times in his life, whenever he may have  
certain experiences, it then <sup>is</sup> as if there is a voice telling  
him that he has to grow up. When he now considers this growing -  
up process and after having had enough experiences in ordinary  
life to know that one keeps on repeating and runs around in  
circles and that in the end, life becomes quite monotonous, and  
particularly when one wants to get away from the surface itself,  
then one starts to realize that a man can have different levels  
of being. And that then the reason why he wants to work is  
that he knows that the level of being where he is living on  
ordinary Earth is really, to say it in such a way, not becoming  
to a man who wishes to be a man. That if a person who wants to  
continue to live his life on Earth, the way it is, to the best  
of his knowledge, and to do his best, and to become kind and  
so forth, certainly at the end of his life can say that he  
has done all he could and perhaps his talents have been used  
as well as he was able. But at the same time, I do believe,  
that when it--one dies there is a question asked, 'Where is  
your inner Life, and how much are you bringing with you?'. And  
it may sound strange because who would be there to ask?

But you see, this whole process of a relationship between one level of being and another and the relationship of the continuation of life on one level or on another, becomes associated with the fact that I have a body in which life happens to be <sup>A</sup> and whenever there is in ordinary life, every once in a while, a realization of an existence, in which apparently the bondage of the <sup>E</sup> Earth has been removed even for one moment, that then something starts in me believing that it would be possible to be free ultimately if I only knew how to work for that aim. This becomes important for a person, because the more his aim is clear for himself the less he will become dependent on the surroundings, and therefore although one gets stimulus from the <sup>B</sup> Barn, there is something that starts to grow within a person which I always call solidity, that is really his essential quality, which is linked up with whatever there is at the present time of his inner <sup>I</sup> life, or his spiritual development. <sup>A</sup> And it comes in good stead for him that he knows there is something there that is not as material as the outside world would make him believe and his own manifestations would make him believe that, <sup>B</sup> But that there is then a possibility of a continuation by means of a different kind of matter, lighter than what we know about now, of which the body is made; it gives a person hope that then if he only could find now the solidity within himself he could start to operate from that and not only react on the surface of his life. These kind of thoughts, I believe, should go through different people and at different



times through the same person, <sup>S</sup>o that gradually that kind of clarity becomes so clear that it is independent of whatever thoughts or feelings already are within a man and that even in the midst, of what is called in Vedanta, <sup>the</sup> ~~that~~ activity, that one is aware of that what is the silence, of that what is beyond all activity. You see, one has to consider oneself more and more as the possibility for becoming Conscientious and Conscious man, <sup>A</sup>nd one has to have that kind of hope that if I want to really reach it, that I can reach it; <sup>A</sup>nd with this in mind I take in from the Barn or from whatever surrounding I happen to be as much as I can, I said the other day, as a deposit, which is put there within me to be used at the time when I really have to draw from it. You remember, sometimes there are different ways by explaining it. I have a generator within myself at the same time I also have batteries, and sometimes the charging from a generator, giving the current off to the battery and from the battery again into a motor or the motor part of myself, that what I then use up, may have come from a higher source where the generator may be, but it's temporarily stored in a storage battery which is my own, and what is the requirement is to keep the storage battery at a certain level of voltage and amperage, and then, if it is necessary, I can turn on the switch of light and there will be light. Solidity works like that. It is constantly being fed when it is open by something that could come from above. It is also used at

certain times when it is necessary for this kind of energy to come from one's inner life to perform certain functions which have to do with the possibility of growth of an emotional and intellectual body. But as one walks, as one continues to be here and goes away, one keeps on having this solidity within oneself. And to the extent that it has been fed and the storage battery, you might say, is charged, I will be able to maintain it longer the more I have made attempts to work during the time when it was possible for me to work. I would say don't worry about it when one works. If one doesn't work, you have to worry.

Perhaps it's enough what we talked about. Read ALL AND EVERYTHING. It's a little task. Five minutes of a day, to be so concentrated in receiving impressions from the outside world, that is as if everything of your attention is focussed on what you perceive, or even in what you do, or what you hear or whatever enters into you by means of the ordinary five sense organs. And this concentration will give you an idea of the solidity of man when that what is solid is then based on the accumulation of facts, which are truthful and reliable, and for him can become permanent.

So, good night everybody. Those who go away again, have a good trip. See you soon again. Good night.

end tape

Trans: J. Whitney  
Proof: Layla/Kathy  
1st proof: K. Hughes